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laws are not without a large and substantial basis in fact." The roots of the Law of Holiness, for example, "are probably to be traced to the Mosaic and nomadic periods of Israelitish history," and many of the laws "reflect customs as old as the Hebrew race" (pp. 41 f.). Of the laws of Exod., chaps. 20-23, "many of them may come from Moses," and "there was probably a primitive oral decalogue, which came, as the tradition asserts, directly from Moses."

The volume does not profess to be a commentary, yet in the footnotes to the translation there is scattered a large amount of valuable information relative to ancient Hebrew society and every opportunity is taken to illustrate or contrast the Hebrew codes of law with that of Hammurabi. By the aid of this volume, the study of the legal books of the Old Testament is made lucid and interesting; and despite much that is temporary and outgrown, we may yet speak with justice, as Professor Kent does in his Preface, of "the permanent value of the Old Testament legal literature."

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A Short History of the Baptists. By HENRY VEDDER. Philadelphia: American Baptist Publication Society, 1907. Pp. 431. \$1.50.

Sixteen years ago Professor Vedder's *Short History of the Baptists* appeared in a small volume of 245 pages. It at once took the leading place among Baptist general histories. But the edition has long been exhausted. The author has, however, during these years continued a diligent student. His range of information has enlarged; he has even more fully caught the spirit of scientific historical investigation; he has visited most, if not all, the places of chief interest; and had access to all the available sources of information. As professor of church history he has had opportunity to devote his time to the investigation and solution of historical problems. Out of this enriched and enlarged experience he brings a new edition of the short history, more than twice as extensive, for the most part rewritten, containing forty-five illustrations, and done in strict conformity to the rules of scientific historical composition. He accordingly does not find Baptist churches farther back than 1611. But he makes it clear that we do not at all depend for our right to exist upon any theory of historical succession. He believes that the New Testament is our guide. But the great question for us is whether we now have New Testament churches. It matters not in the least whether or no we can

trace a line of unbroken succession from New Testament times to our own times. That "should appear nothing more than an interesting study."

While he begins with the history and constitution of the New Testament churches he shows that almost immediately perversions and corruptions crept in, the churches began to depart from the standards, the struggle for a pure church began, but at last evangelical Christianity was eclipsed. There began foregleams of the dawn, shining forth in such heroes as Arnold of Brescia, Peter of Bruis, Waldo, Savonarola, and Hus. The great struggle was to get back to first principles, and as a part of this struggle during the Reformation such Anabaptists as Hühmaier appeared.

The book will, we think, prove exactly to meet our need of a general history of the Baptists, reliable, touching the leading features, introducing us to the eminent men, impressing us with what our liberties have cost in suffering, and in treasure; and with the conspicuous place Baptists hold in the struggle for religious liberty.

It will also, we believe, prove to be a very interesting and essential chapter in general church history, and so valuable to other communions.

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The Knowledge of God. By HENRY MELVILL GWATKIN. Edinburgh: T. & T. Clark, 1906. New York: imported by Scribner's. Two vols. Pp. x+308 and 334. \$3.75 net.

These volumes contain the substance of the Gifford lectures for 1904 and 1905, and are of especial interest because they are the work of a historian rather than of a theologian or a philosopher. As Professor James attempted to show the nature of religious life from the point of view of psychology, so Professor Gwatkin exhibits the various conceptions of God in the history of the western world in their relations to social, political, and cultural environment. It is interesting to find that history, like psychology, cannot find any rigid dividing line between natural and so-called supernatural religion. Thus, although the Gifford foundation distinctly excludes arguments based on miraculous revelation, a study of concrete religious convictions makes inevitable reference to the supernatural form which beliefs take in the minds of men. For history as for psychology all types of belief are material for scientific investigation.

The work consists of two volumes. In the first, the a-priori question of the possibility of revelation is discussed and the question asked, what kind of a revelation is inherently possible? Professor Gwatkin holds that theism is the most satisfactory explanation of reality. But a personal God may be